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RECENT LITERATURE

NOTES AND ABSTRACTS

The Problem of Unemployment Insurance in Germany.—The unemployment insurance law for German government appointees which was passed December 28, 1911, may be regarded with pride. Social legislation has worked so well in Germany that other countries have copied its methods. In fact, England has gone a step farther in establishing a general insurance law, and this has aroused new interest in Germany. But in Germany the laborers and trade unions already have small systems of insurance. For a general insurance law, it would be difficult to define who the unemployed are. Furthermore, statistics do not show a great unemployment problem in Germany, as other peoples are coming in, and emigration has steadily decreased. Though in the cities there is an overflow of workers, they are needed in the country. So it appears that the only way to solve the problem is to decrease seasonal employment, to look to better distribution of the laborers, and to have a better organized labor bureau. The main thing, nevertheless, will always be that for the nation's expanding population, through legislation and diplomacy, new outlets for its products must be found, and the problem will thus be solved by the expansion of its industries and commerce.—Curt Kohlmann, "Das Problem der Arbeitslosenversicherung in Deutschland," *Die Grenzboten*, July 15, 1914. J. W. H.

The Foreign-born of the United States.—A recent census report analyzes the character of our immigration. The current has shifted in little more than a decade from Western to Southern and Eastern Europe, the largest proportion now coming from Italy and Austria. Although the German element among our foreign-born is still dominant, it is decreasing both relatively and actually. Of the immigrants, 72 per cent remain in large cities. Chicago's population is 35 per cent foreign-born; New York's, 40 per cent; Boston's, 35 per cent; Cleveland's, 35 per cent; Detroit's, 33 per cent; Milwaukee's, 30 per cent; Philadelphia's, 25 per cent, and San Francisco's, 34 per cent. Distribution by states shows most Irish, English, Russians, and Italians in New York, most Hungarians in Pennsylvania, most Scandinavians in Minnesota, and most Canadians in Massachusetts. It is significant that "one-third of the people of the United States are foreign-born or have one or two parents who were foreign-born."—O. P. Austin, *National Geographic Magazine*, September, 1914. B. W. B.

The Investigation of the Association for Social Politics into the Real Wage Question.—The Verein für Sozialpolitik issued as one of its publications an investigation by Dr. Carl von Tyszka entitled *Wages and the Cost of Living in Western Europe in the Nineteenth Century*. Tyszka reduces the available statistics on nominal wages to index figures. Similarly, statistics for household expenses are derived from actual laborers' budgets and the prices of the necessities of life. From these two calculations is deduced the real purchasing power of wages at any given time. Pursuing this study for France, Spain, Belgium, England, and Germany, with material covering almost a century, the writer lays the foundation for a broad, international comparison which he pushes to its logical conclusions. The author fails to utilize material on budgets, prices, and wages, especially in Belgium and Germany, which he himself admits was at hand. He fails to allow for variations in budgets over a long period, as for example changes in the price and use of wine and sugar in France. Undue emphasis is thrown on exceptional years as representing periods. In short, with much detailed criticism, the investigation is shown to be utterly useless for international comparisons, and locally without value except, perhaps, as regards England.—Dr. Herbig, "Die Untersuchungen des Vereins für Sozialpolitik zur Reallohnfrage," *Zeitschrift f. Sozialwissenschaft*, July, 1914. B. W. B.

The Upper Class and the Workingman's Idealism.—"All struggle against all" is the gregarious animal instinct that human beings should repress. Strangely enough, it is not the so-called cultured upper class which originated the motto "all for one and one for all." This ideal comes from those liberal minds who have seen the depths of life and whose spirits have risen to the heights of idealism and have found a response to this idealism in the masses of workingmen. The great awakening among these masses the upper class knows very little about, other than as the rumbling of a dangerous volcano. This class, which attaches so much importance to its psychological and philosophical spirit, should build its theories on knowledge of life from actual experience. If one carefully studies the workingmen in their daily life, one will find them to be more faithful, sincere, God-fearing, patriotic, and honorable than many of those in the higher stations of life. Their aspiration is to secure for themselves a better present and for their posterity a better future. Hence the agitation for hygienic factory and housing conditions, shorter hours, and higher wages. This movement, which has unity, discipline, order, enlightenment, and efficiency as its foundation, and struggles for "freedom, equality, and brotherhood," demands a great deal of perseverance from its adherents in its struggle against conservatism, egoism, and the gregarious animal instincts.—Dagny Tischendorf, "Overklassen og Arbeidersporsmaalet," *Samtiden*, No. 4, 1914. H. A. J.

The New Malthusianism.—Not only France, America, and England, but also Germany and other European nations feel concerned about the rapidly falling birth-rate. The real cause for the decrease is not to be found in immigration, nor physical degeneration, nor alcoholism, nor in a lower percentage of marriages. The real cause is found in a desire not to have children in marriage. This attitude gains a powerful impetus and a scientific justification from the law of Malthus, which holds that the population of a country is in direct proportion to its food supply. Upon this theory organizations have been formed in France, England, and Germany, which have openly advocated to the lower classes the advisability of limiting the number of births as a means of bettering their economic condition. The result is marked. At first the two- and one-child system began among the upper-ten-thousand. Today the masses are adopting the same system.—F. R., "Neumalthusianismus," *Lehre und Wehre*, September, 1914. H. A. J.

Question of Burdening German Industry by Social Insurance.—The question is whether social insurance can be further extended without hampering German industry. During the past ten years the complaints made by the manufacturer that the present social insurance law tends to cripple and discourage industry and make it impossible to compete with foreign products, because of the increased cost of production due to the manufacturers' liability, has become more and more pronounced. This complaint has been especially marked in the circle of smaller manufacturers. An investigation of single industries has shown neither a regular rising nor a falling tendency in the number of bankruptcies and financial embarrassments. A study of the cost of production in Germany as compared with that in America and England shows that German industry stands in an ever-improving condition to compete with foreign manufacturers in the world-market. If one places the English workingman's wage in the metal industry at 100, the German wage would be from 65 to 78, and the American wage from 161 to 169. Therefore whatever hampering influence social insurance may have, German industry stands on a better footing and is better able to compete in the world-market than England and America, because of the shorter working day and higher wage in those countries.—Branchart, "Zur Frage der Belastung der deutschen Industrie durch die Arbeiterversicherung," *Zeitschrift für die gesamte Versicherungs-Wissenschaft*, July, 1914. H. A. J.

Sociological View of the High Cost of Living.—In the journalism of today are some stock phrases having reference to our difficulty in securing the things we want. They are used interchangeably, and few realize how many distinct things they refer to. The first distinction which must be made is between cost and price: price refers to the exchange value of goods, measured in money; cost to the amount of effort, sacrifice, or pain necessary to secure the goods. Rising prices mean injustice to

certain classes; rising cost means that all classes are suffering loss. The cost of living is the exact amount of effort required to secure a reasonable amount of necessities and simple comforts. The same group of productive forces cannot simultaneously produce luxuries and necessities. The proportion in which they will be divided depends on a small percentage of the population. The result is that an increasing proportion of productive forces in this country produces luxuries rather than necessities, but neither the wealthy nor the poor are to blame. The former cannot be expected to employ capital and labor for production of everyday things simply to make them abundant; the latter must seek the highest wages and take their chance with prices.—H. P. Fairchild, *Forum*, July, 1914. A. B. L.

The Settlement Movement in England and America.—The founders of the settlement movement in England insisted that the absence of machinery was its true value, and that the association between the social worker and the workingman must be personal and close, in order that social evils may be alleviated. This original idea has not been preserved. The settlements have become either training schools for future social workers or temporary homes for those already in the work. English settlements are not expected to lead the way in big things. The institutionalizing of the settlements has been a mistake, for it isolates them from the neighbors they set out to reach. There is a lack of enthusiasm in the movement at the present time, and a new impulse is needed. The settlement idea was first opposed in the United States, but has thoroughly justified itself as an institution well fitted to cope with the serious problems arising in connection with the immigrant. The leaders have striven to show that municipal governments should serve the needs of the community as a whole, and have led in establishing unionism among women. Their most important work is the establishment of neighborly relations with the people among whom they live and training them for citizenship.—E. J. Urwick and R. A. Woods, *Quarterly Review*, July, 1914. A. B. L.

The Study of Christian Origins in France and England.—English historians have lately shown a lack of interest in church history which probably is due to a reaction from the time of religious controversy, as well as to the triteness and difficulty of the subject. The two books which lately have appeared, *Christian Platonists in Alexandria*, by the late Dr. Biggs of Oxford, and *Early Church History*, by Professor Gwatkin of Oxford, have a certain value, but neither of them is as large in scope as the *Histoire ancienne de l'église*, by Mgr. Duchesne. Dr. Biggs's book shows great familiarity with the background of his subject, but gives a misleading impression as to the influence of the state on the early church, while Professor Gwatkin's is superficial and contains innumerable repetitions, and is pervaded by a spirit of dogmatism. Mgr. Duchesne, in his admirable work, shows a profound deference to the church, but asserts at the same time the historian's right to pass unbiased judgments. Although it was once approved of by the head of the church it has now been placed on the *Index*, owing to agitation within the church. Mgr. Duchesne shows that Catholic scholarship can hold its own against all rivals.—C. H. Turner, *Quarterly Review*, July, 1914. A. B. L.

An Account of the Death Rites and Eschatology of the People of the Bougainville (Western Solomon Islands).—The death rites of the Mono people on the islands in the Bougainville Strait include three ways of disposing of a dead body: (1) The ceremony of burning a body applies usually to a man or woman of chief's rank. The *numu* ("soul") of the goods burned on the pyre is used by the dead person to pay *Uauamai*, the warden of the road. (2) The earth-burial; there seems to be in each village a ground where those not of chief's rank are buried. (3) Casting into the sea is the least honorific method of disposal. The Mono conceptions of eschatology show that there is no clear line drawn between life and death. The *numu* of a sick man may wander from his body into the path of the dead, but if his soul be sent back to the body, death will not result. Every person has a *numu* which at death becomes a *nitu* ("supernatural being"). On its journey after death the *numu* meets *Uauamai*; after giving this *nitu* a gift, the soul is shown the way to Bareka in Bougainville. From Bareka, the *numu* comes back to an Abode of the Dead, in the island to which

the living person belonged. In their final abode, the life of the dead is a continuation of the physical life of this world.—Gerald Camden Wheeler, *Archiv für Religionswissenschaft*, Nos. 1 and 2, 1914. A. D.

Labor and the War.—As Labor Day and the Plattsburg celebration of a century of peace draw near, the countries of the western world are plunged into a gigantic struggle. Since the problems of each nation are the common problems of humanity, this conflict has shaken the foundations of all civilized society. Industry and the interests of the laboring people are identified with peace. Since the workers have helped to construct the world's civilization, the results of their labor should be protected. One of the fundamental causes leading to the present war was the re-establishment of autocracy under "legitimate" rulers, after the last Waterloo. That mysterious "balance of power" has resulted in the protection of national and, consequently, international, competitive militarism. The resulting war bears most heavily upon the workers of Europe, who should have voice and influence in the reorganization to follow. The reform movements of Europe have failed in this crisis because "they were organized primarily for the purpose of inculcating theory, and not for the purpose of putting theories into force." It is the hope of America's workers that she may become the clearing-house for all international intercourse, helping the warring nations back to a plane of peace and justice, and proving to the world that there is international morality.—Samuel Gompers, *American Federationist*, October, 1914. A. D.

Relation of Public Health to Race Degeneracy.—Although the public-health movement of the last half-century has saved many human lives, there has been going on at the same time a remarkable depreciation in racial vitality. While public sanitation has lessened the death-rate of acute diseases, the mortality from chronic diseases, in general, has doubled within thirty years. The marked decrease in the birth-rate, if due to physiological incompetence, is a direct symptom of racial decay. Because of careful treatment, mental defectives are increasing out of proportion to the sound part of the population. The reduction of infant mortality has increased the proportion of feeble infants and weakling adults. Public-health work must, therefore, concern itself with the improvement of these weaklings which it preserves. Race degeneracy can be checked, and a campaign for race betterment started, by securing trained men for every responsible position of health administration. There should be co-operation between boards of health and boards of education. Every person in the United States should know the principles of eugenics, the effects of alcohol and of venereal infections on the race. The results of scientific research in the study of food should be made accessible to everyone. State life insurance, bringing the entire population under government medical inspection, and a national department of health would provide a central bureau in which to unify the work.—J. H. Kellogg, *American Journal of Public Health*, August, 1914. A. D.

Supernatural Beings of the Huron and Wyandot.—Supernatural attributes, in the ancient beliefs of the Huron and Wyandot, were ascribed largely to their mythological beings, namely: (1) the primeval cosmogonic deities; (2) the sky-gods. These primeval beings fall into several groups. There were the superhuman people living in the Sky-world, from which the Sky-woman fell. There were human-like animals of the pristine Water-world, who made "the Island" (North America) on the Big Turtle's back. On this island, the woman gave birth to twin sons, the deities that fashioned "the Island" for the coming of the Indians. The races of giants were created by Taweskare, the Bad Twin; and dwarfs were brought into being by Tse'sta, the Good One. The sky-gods, although a less homogeneous group, occupy a prominent place in the pantheon of these tribes. Hamendiju (in Wyandot) or Hawenniyu (in Iroquois) is the Great Spirit dwelling in the sky and controlling the whole world. In the ancient religion, the Sun and Moon were supposed to be human-like beings, shedding light upon "the Island." Heno, the Thunderer, is one of the most popular gods, worshiped both as Thunder Deity and God of vegetation, and revealing himself as guide and protector in war.—C. M. Barbeau, *American Anthropologist*, June, 1914. A. D.

To Hire Men by Machinery.—Can a psychological test be used in the selection of a vocation? Mr. O. V. Fry's experiment with engineers of the Pennsylvania Railroad seems to prove that it is possible to determine whether or not a man can learn to do that kind of work efficiently. The psychotechnical apparatus consists of a disk containing two rings, which may be varied in color at the operator's will. The recording device has seven magnet-controlled pens, which register the entire process on paper. From this record, the man's quickness and accuracy can be figured out with a mathematical exactness. The experiment includes an elimination test, which requires the registration of the more restrictive colors seen; a memory test of the colors flashed on the ring; a test of reaction in touching buttons, as the lights appear; and a test to show quickness in picking out colors. After experimenting a few minutes, Mr. Fry was able to give as complete an account of an engineer's fitness for his peculiar task as was the superintendent of the railroad, who had known the man for twenty years.—Arno Dosch, *World's Work*, August, 1914. A. D.

The War and the Wage-Earner.—The outbreak of the war brought on a panic in English commerce and industry, but owing to energetic measures by the government the national credit was restored and the importation of food-stuffs became almost normal. The Board of Trade received authority to confiscate food supplies, if it was of the opinion that they were unreasonably withheld or cornered. Steps were taken to prevent the disorganization of industries or trade, and to relieve the distress which would arise from want of employment by providing work for those that were thrown out by the collapse of the trade, by employing them in the improvement of roads, in afforestation, land reclamation, building, and other labor. To systematize the work, local committees are working in harmony with the various boards. The Provision of Meals act (1914) legalizes providing meals during holidays, and grants will be made for the feeding of all children of school age. Those not yet in school will be taken care of by voluntary contributions. The government is assisted by leading members of the opposition. For the first time in the history of England there is a committee for co-ordination of relief in each town or district, and the people are working together.—Percy Alden, *Contemporary Review*, September, 1914. A. B. L.

Magic and Religion in Early Hellenic Society.—Considering the relations between magic and religion in the earliest as well as the latest stages of Greek society, we should consider it on the plane of animism and theism. Magic may be defined as a ritual act which does not appear to have any direct reference to a spirit or divinity, or which aims at compelling the spirit or deity to do or not to do certain things, while a service or act of prayer, implying a mood of deference or humility in dealing with the deity, is religious. This distinction seems clear, but it is by no means easy to apply it to the complex phenomena of ritual, so as to be able to refer to each detail in its proper category. The evolution of magic and the magical or godless elements cannot be studied in the ritual, for the two elements may be found in the same ritual and neither need be superimposed on the other. Theistic religion can generate a magic of its own. "What is characteristic of Hellenism is its comparative indifference to magic and its bias toward the imagination of gods and spirits which so often transforms old deposits of magic, that the magical interpretation becomes at times anachronistic."—L. R. Farnell, *Archiv für Religionswissenschaft*, Nos. 1 and 2, 1914. A. B. L.

Max Adler and Historical Materialism.—The last two books of Max Adler, *Marx, the Thinker*, and *Marxian Problems*, are of especial value to the socialistic public for the reason that they serve to reconstruct the ideas that recent controversy threatened to overthrow. The essential question which proposes itself is that of materialism versus idealism. Max Adler shows that Marx uses the words in the sense of economic—human—relations between individuals that do not exist objectively in the nature of things. Most of the aspects of Marx have gone astray by taking the words in a different sense than that in which they are used by him. On the question of determinism and free will, Max Adler does not take either side. Men should be considered both as body and as consciousness. He separates the domains of the sociological and the ethical but recognizes the two conceptions as equally justifiable. The

social is within us; not an exterior force. Each individual consciousness is social as well as individual. The isolated man of the classical economists is inconceivable. Without the idea the economic relations are nothing.—L. Meister, "Max Adler et le matérialisme historique," *Revue socialiste*, June, 1914. E. B. R.

The Social Concept of Crime.—Crime is an act forbidden under penalty. The effort to find a more general element that would make it possible to define a criminal act independent of positive legislation has remained sterile. In the beginning one finds universality of private vengeance. This sentiment appears to be the individual foundation of a later collective reaction which limits the right of private vengeance. Later comes the effort to separate crime into two elements: the deed and the intention. Under the supremacy of Roman Christianity the intention became more important than the action. This becomes a source of trouble when the religious sentiment loses its force or its unity. The judge keeps in mind the extenuating circumstances; the trouble comes with the extension of the principle to cover irresponsibles. This leads to the paradox that the vicious incorrigible should be treated with more leniency than the normal individual who makes an error. The essential character of all repression is the defense of the social order. The social reaction against crime is a measure analogous to those which assume public health. As for the semi-responsibles, a certain severity would contribute to keep them in order; indulgence does the contrary.—Dr. J. Maxwell, "Le Concept social du crime," *Archives d'anthropologie criminelle*, July, 1914. E. B. R.

Tendencies in Economic Legislation in Wisconsin.—Progressive legislation in Wisconsin really represents no logical development; rather an adaptation of principles with which experiments have been made elsewhere "to fit new economic, social, and political conditions." The steps have been opportunistic rather than premeditated. There are noticeable, however, certain marked tendencies and a certain uniformity of purpose. Attempts have been made at a centralization of administration, intrusting to local or state bodies certain enlarged duties and powers. Railroad, Tax, Industrial, Dairy, and Food commissions have been established, and to cities a greater measure of control has been granted. Special prosecutors have been appointed to aid these commissions in the enforcement of their orders. To the commissions has been given the power to review cases before they are brought to trial. More accurate knowledge of economic conditions often makes possible a settlement of difficulties which will eliminate the necessity of taking them to the courts. In regard to legal reform, "marked advance has been made in the laws which set up a standard which will be considered legal, and which require observance of the standard by frequent inspection and penalty if the rule is not obeyed." A general property tax having proved inadequate, tax reforms have included an adoption of (1) physical value of public utilities as a basis for taxation, (2) a state income tax, and (3) an inheritance tax. Over all processes of taxation there has been an extension of state supervision and control. Finally in all legislative moves "there is an increasing unwillingness to try to regulate complicated social and economic affairs on short notice and insufficient investigation."—Chester Lloyd Jones, *Journal of Political Economy*, October, 1914.

M. G. B.

Control of Premium Receipts.—Insurance matters, particularly in reference to the keeping of the accounts, need revision, but in contradistinction to the plan offered by Dozent Josef Koburger, providing that revision should follow all the quotations point for point, throughout all the books used in the accounting, there is a scheme presented more in the nature of a summary method, which would avoid waste in effort. The method is easily understood, and depends upon a specific mode of grouping the items to be posted. The present system is too complex, by reason of needless details. For the scheme proposed only two books are needed—the *Zugangs Kontrollbuch* and the *Abgangs Kontrollbuch*. All the data that may possibly be needed are entered for each policy opposite its number, in columns so arranged that any necessary knowledge may be gained, or any desired calculations made, almost at a glance. Certain definite items—the months when premiums fall due, etc.—are marked with an asterisk to promote facility of understanding. The correct use of this sign is perhaps the most difficult part of a scheme which is as a whole very simple and capable of execution by

one only slightly versed in insurance accounting. The control of the receipt of premiums as it is worked out in Denmark reaches very closely the ideal, since their method of revision not only reveals any mistakes made, but causes their discovery before they have entered into further calculations.—J. P. Hjorth, "Kontrolle der Prämieneinnahme," *Zeitschrift für die gesamte Versicherungs-Wissenschaft*, September, 1914.

M. G. B.

Machinery in Sixteenth-Century English Industry.—Popular supposition is that the introduction of machinery dates from late in the eighteenth century, but evidence may be adduced showing that its use really extends back to the sixteenth century and even earlier, although then the appliances were of little "revolutionary importance." Many examples may be found. There were water-driven corn mills, stream-side water mills (found even at this late day), windmills for grinding corn, and machinery for the drainage of coal and tin mines. "These early inventions were of a primitive nature, and the same machine was often thought capable of draining mines and flooded or marshy lands, filling reservoirs for urban water supply and extinguishing fire." Water power was used in connection with blast furnaces for the reduction of iron ore, tin, lead, and silver. In the textile industries fulling mills had so much trade that the fullers of the land were impoverished, and a statute was finally passed prohibiting the work to be done in mills. Hemp was prepared for weaving, in a mill. Brazilian mills aided in the grinding and preparing of dye-woods; and as early as 1588 mention is made of a paper mill. This list practically exhausts the variety of machines found in use in the sixteenth century or earlier.—Julius W. Pratt, *Journal of Political Economy*, October, 1914.

M. G. B.

Fire-Insurance Premiums in American Theory and Practice.—Determination of premium rates for fire insurance is particularly difficult in the United States for three reasons: (1) the variety of elements entering into calculations; (2) the insurance laws of the country, and (3) the large number of past and anticipated conflagrations. On other businesses there are definite factors of charge which can all be more or less accurately determined, while in the matter of fire insurance the factors are too varied and uncertain to make definite calculations possible. Large conflagrations are apt to overthrow previous reckoning. In so far as legislation is concerned, there are no uniform laws for the whole country; each state formulates its own. Since the premium rate depends upon actual fires taking place, and existing interest rates, the relationships between different risks for the same year and for different years should be learned. Classification of industries has been proposed as a basis, but this would take no account of other elements of danger—the character of the building material, the use made of the place and the surroundings. While homogeneity may be a dominant factor in determining life-insurance rates, "heterogeneity . . . is the characteristic of a fire-insurance risk." To further solution of the problem more care should be exercised to prevent fires, so that the same rates may prevail in all states. Certain existing legislative enactments prevent the carrying out in practice of theories workable under more favorable conditions.—Dr. W. F. Gephart, "Feuerversicherungsprämien in der amerikanischen Theorie und Praxis," *Zeitschrift für die gesamte Versicherungs-Wissenschaft*, September, 1914.

M. G. B.

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